

THE

# Latter-day Saints' Millennial Star.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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## History of Joseph Smith.

(Continued from page 421.)

[November, 1839.]

The following is a copy of our Petition to Congress for redress of our Missouri difficulties,—

To the Honourable the Senate and House of Representatives of the United States of America, in Congress assembled.

Your petitioners, Joseph Smith, Sidney Rigdon, and Elias Higbee, would most respectfully represent, that they have been delegated, by their brethren and fellow-citizens, known as "Latter-day Saints" (commonly called Mormons), to prepare and present to you a statement of their wrongs, and a prayer for their relief, which they now have the honour to submit to the consideration of your Honourable Body.

In the summer of 1831, a portion of the society above-named commenced a settlement in the County of Jackson, in the State of Missouri. The individuals making that settlement had emigrated from almost every State in the Union to that lovely spot in the Far West, with the hope of improving their condition, of building houses for themselves and posterity, and of erecting Temples, where they and theirs might worship their Creator according to the dictates of their conscience. Though they had wandered far from the homes of their childhood, still they had been taught to believe, that a citizen born in any one State in this great Republic, might remove to another

and enjoy all the rights and immunities of citizens of the State of his adoption—that wherever waved the American flag, beneath its stars and stripes an American citizen might look for protection and justice, for liberty in person and in conscience.

They bought farms, built houses, and erected churches. Some tilled the earth, others bought and sold merchandise, and others again toiled as mechanics. They were industrious and moral, and they prospered, and though often persecuted and vilified for their difference in religious opinion from their fellow citizens, they were happy; they saw their society increasing in numbers, their farms teemed with plenty, and they fondly looked forward to a future, big with hope. That there was prejudice against them, they knew; that slanders were propagated against them, they deplored; yet they felt that these were unjust; and hoped that time, and an uprightness of life, would enable them to outlive them. While the summer of peace, happiness, and hope shone over the infant settlement of the Saints, the cloud was gathering, unseen by them, that bore in its bosom the thunderbolt of destruction.

On the 20th July, 1838, around their peaceful village a mob gathered, to the surprise and terror of the quiet "Mormons"—why, they knew not; they had broken no law, they had harmed no man, in deed or thought. Why they were thus threatened,

they knew not. Soon a committee from the mob called upon the leading "Mormons" of the place; they announced that the store, the printing office, and the shops must be closed, and that forthwith every "Mormon" must leave the County. The message was so terrible, so unexpected, that the "Mormons" asked time for deliberation and consultation, which being refused, the brethren were severally asked, "Are you willing to abandon your home?" The reply was, "We will not go;" which determination being reported to the committee of the mob, one of them replied that he was sorry, for said he, "The work of destruction must now begin." No sooner said than it was done. The printing office, a two story brick building, was assailed by the mob and tore down, and, with its valuable appurtenances, destroyed. They next proceeded to the store with a like purpose. Its owner in part, Mr. Gilbert, agreed to close it, and they delayed their purpose.

They then proceeded to the dwelling of Mr. Partridge, the beloved Bishop of the Church there, dragged him and his family to the public square, where, surrounded by hundreds, they partially stripped him of his clothing, and tarred and feathered him from head to foot. A man by the name of Allen was at the same time treated in a similar manner. The mob then dispersed with an agreement to meet again on the next Tuesday, the above outrages having been committed on Saturday.

Tuesday came, and with it came the mob, bearing a red flag, in token of blood. They proceeded to the houses of Isaac Morley, and others of the leading men, and seized them, telling them to bid their families farewell, that they would never see them again. They were then driven at the point of the bayonet to the jail, and there, amid the jeers and insults of the crowd, they were thrust in prison, to be kept as hostages; in case any of the mob should be killed, they were to die to pay for it. Here some two or three of the "Mormons" offered to surrender up their lives, if that would satisfy the fury of the mob, and purchase peace and security for their unoffending brethren, their helpless wives and children. The reply of the mob was, that the "Mormons" must leave the County *en masse*, or that every man should be put to death.

The "Mormons," terrified and defenceless, then entered into an agreement to leave the County—one half by the first of January, the other half by the first of April next ensuing. This treaty being made and ratified, the mob dispersed. Again, for a time, the persecuted "Mormons" enjoyed a respite from their persecutions; but not long was the repose permitted them.

Some time in the month of October, a meeting was held at Independence, at which it was determined to remove the "Mormons" or die. Inflammatory speeches were made, and one of the speakers swore he would remove the "Mormons" from the County if he had to wade up to his neck in blood.

Be it remarked that up to this time, the "Mormons" had faithfully observed the treaty, and were guilty of no offence against the laws of the land, or of society, but were peaceably following the routine of their daily duties.

Shortly after the meeting above referred to, another persecution commenced; some of the "Mormons" were shot at, others were whipped, their houses were assailed with brickbats, broken open, and thrown down; their women and children were insulted; and thus for many weeks, without offence, without resistance, by night and by day, were they harassed, insulted, and oppressed.

There is a point beyond which endurance ceases to be a virtue. The worm when trampled upon will turn upon its oppressor. A company of about thirty "Mormons" fell in with twice that number of the mob engaged in the destruction of "Mormon" property, when a battle ensued, in which one "Mormon" was killed, and two or three of the mob; acting in concert with the officer who commanded the mob, was Lilburn W. Boggs, Lieutenant Governor of the State of Missouri. When the noise of the battle was spread abroad, the public mind became much inflamed. The militia collected in arms from all quarters, and in great numbers, and inflamed to fury. They demanded that the "Mormons" should surrender up all their arms, and immediately quit the County. Compelled by overpowering numbers, the "Mormons" submitted. They surrendered up fifty-one guns, which have never been returned, or paid for.

The next day, parties of the mob went from house to house, threatening women and children with death, if they did not immediately leave their homes. Imagination cannot paint the terror which now pervaded the "Mormon" community. The weather was intensely cold, and women and children abandoned their homes and fled in every direction without sufficient clothing to protect them from the piercing cold. Women gave birth to children in the woods and on the prairies. One hundred and twenty women and children, for the space of ten days, with only three or four men in company, concealed themselves in the woods in hourly expectation and fear of massacre, until they finally escaped into Clay County. The society of "Mormons," after the above disturbances,

removed to the County of Clay, where they were kindly received by the inhabitants, and their wants administered to by their charity.

In the mean time the houses of the "Mormons" in the County of Jackson, amounting to about two hundred, were burned down or otherwise destroyed by the mob, as well as much of their crops, furniture, and stock.

The damage done to the property of the "Mormons" by the mob in the County of Jackson as above related, as near as they can ascertain, would amount to the sum of one hundred and seventy-five thousand dollars. The number of "Mormons" thus driven from the County of Jackson amounted to about twelve hundred souls. For the property thus destroyed they have never been paid.

After the expulsion of the "Mormons" from the County of Jackson as above related, they removed to and settled in the County of Clay. They there purchased out some of the former inhabitants, and entered at the land office wild lands offered for sale by the General Government. The most of them became freeholders, owning each an eighty or more of land.

The "Mormons" lived peaceably in the County of Clay for about three years, and all that time increased rapidly in numbers, by emigration, and also in wealth by their industry. After they had resided in that County about three years, the citizens not connected with them began to look upon them with jealousy and alarm. Reports were again put in circulation against them: public meetings were held in the Counties of Clay and Jackson, at which violent resolutions were passed against the "Mormons," and rumours of mobs began again to spread alarm among the "Mormons." At this juncture the "Mormons," desirous of avoiding all conflict with their fellow-citizens, and anxious to preserve the peace and harmony of the society around them, as well as their own, deputed a committee of their leading men to make terms of peace with their fellow citizens of Clay. An interview took place between them and a committee of citizens, at which it was agreed that the "Mormons" should leave the County of Clay, and that the citizens of Clay County should buy their lands.

These terms were complied with. The "Mormons" removed to and settled in the County of Caldwell, and the citizens never paid them value for their lands. Many received nothing at all for their land. The "Mormons," by this removal, sacrificed much both of money and feeling, but the sacrifice was made upon the altar of duty, for the peace of the community.

Your Memorialists would beg here to give what they believe a just explanation of the

causes of the prejudice and persecution against the "Mormons" related above, and which will follow. That there might have been some unworthy members among them, cannot be denied; but many aver that as a community they were as moral, as upright, and as observant of the laws of the land as any body of people in the world. Why then this prejudice and persecution? An answer they trust will be found in the fact that they were a body of people distinct from their fellow citizens, in religious opinions, in their habits, and in their associations. They were numerous enough to make the power of their numerical and moral force a matter of anxiety and dread to the political and religious parties by which they are surrounded; which arose not from what the "Mormons" had done, but from the fear of what they might do.

In addition, the "Mormons" have purchased of the settlers, or of the Government, or obtained by pre-emption, the best lands in all those regions of the State; and at the times of speculation, the cupidity of many was aroused to possess those lands by driving off the "Mormons," and taking forcible possession, or constraining them to sell, through fear or coercion, at a price merely nominal.

After the "Mormons" removed from Clay, they settled in the County of Caldwell as aforesaid.

Your Memorialists do not deem it necessary for their purpose, to detail the history of the progress, the cares, and anxieties of the "Mormons," from the time they settled in Caldwell in the year 1836, until the fall of 1838. They would, however, state, that during all that time they deported themselves as good citizens, obeying the laws of the land, and the moral and religious duties enjoined by their faith. That there might have been some faithless among the faithful is possible. They would not deny that there might have been some who were a scandal to their brethren; and what society, they would ask, has not some unworthy member? Where is the sect, where the community, in which there cannot be found some who trample under-foot the laws of God and man? They believe the "Mormon" community to have as few such as any other association, religious or political. Within the above period the "Mormons" continued to increase in wealth and numbers, until in the fall of the year 1838 they numbered about fifteen thousand souls.

They purchased of the Government, or of the citizen, or held by pre-emption, almost all the lands in the County of Caldwell, and a portion of the lands in Davis and Carroll. The County of Caldwell was settled almost entirely by "Mormons," and

"Mormons" were rapidly filling up the counties of Davies and Caldwell. When they first commenced settling in those counties, there were but few settlements made there; the lands were wild and uncultivated. In the fall of 1838 large farms had been made, well improved, and stocked. Lands had risen in value, and sold for from ten dollars to twenty-five dollars. The improvement and settlement had been such that it was a common remark that the county of Caldwell would soon be the wealthiest in the State.

Thus stood their affairs in the fall of 1838, when the storm of persecution again raged over the heads of the "Mormons," and the fierce demon of the mob drove them forth homeless and homeless, and penniless, upon the charities of the world, which to them, thank God! have been like angels' visits, but not few, or far between. This last persecution began at an election which was held in Davies County on the first Monday of August, 1838. A "Mormon" went to the polls to vote. One of the mob standing by, opposed his voting, contending that a "Mormon" had no more right to vote than a negro; one angry word brought on another, and blows followed. They are, however, happy to state that the "Mormon" was not the aggressor, but was on the defensive; others interfered, not one alone, but many assailed the "Mormon." His brethren, seeing him thus assailed by numbers, rushed to the rescue; then came others of the mob, until finally a general row commenced. The "Mormons" were victorious. The next day, a rumour reached the "Mormons" of Caldwell, that two of their brethren had been killed in this fight, and that a refusal had been made to surrender their bodies for burial. Not knowing at the time that this rumour was false, they became much excited, and several of them started for Davies County with a view of giving the brethren, whom they supposed to have been killed, a decent interment; where they arrived next morning. Among the citizens this fight produced a great excitement. They held a public meeting and resolved to drive the "Mormons" from the county. Individuals began also to threaten the "Mormons" as a body, and swear that they should leave the county in three days. When the "Mormons," who had gone from Caldwell to Davies, as aforesaid, arrived there, they found this state of excitement to exist. They also heard that a large mob was collecting against them, headed by Adam Black, one of the judges of the county court of Davies County.

Under these circumstances, and with a view to allay the excitement, they called on Mr. Black, and inquired of him whether the reports they had heard in relation to him were true. Upon his denying them to be

true, they then requested him to give that denial in writing, which he freely did. This writing they published with a view of allaying the public mind, and allaying the excitement. Having done this, they rested in quiet for some time after, hoping that their efforts would produce the desired effect. Their surprise can, under these circumstances, be easily imagined, when a short time after, they learned that said Black had gone before Judge King, and made oath that he was forced to sign the instrument, by armed "Mormons," and procured a warrant for the arrest of Joseph Smith, junior, and Lyman Wight, which was placed in the hands of the Sheriff. It was also reported that the said individuals had refused to surrender themselves, and that an armed force was collecting to come and take them.

Your Memorialists aver that the Sheriff had never made any efforts to serve the writ, and that the said Smith and Wight, so far from making any resistance, did not know that such a writ had been issued, until they learned it first by report as above related. In the meantime the rumour had run over the whole country, that the "Mormons" were compelling individuals to sign certain instruments in writing, and that they were resisting the process of the law. The public mind became much inflamed, and the mob began to collect from all quarters and in large numbers, with pretensions of assisting the Sheriff to serve the process; and here let it be observed in passing, that Adam Black had sold the improvement and pre-emption claim on which he then resided, to the "Mormons," received his pay for the same, and that through his instrumentality the "Mormons" were driven off, and now retains both their money and the improvement.

As soon as the above reports reached the ears of the said Smith and Wight, they determined immediately upon the course they ought to pursue, which was to submit to the laws. They both surrendered themselves up to Judge King, underwent a trial, and in the absence of all sufficient testimony they were discharged. They hoped that this voluntary submission of theirs to the law, and their triumphant vindication of the charge, would allay the excitement of the community. But not so—the long-desired opportunity had arrived when the oppression and extermination of the "Mormons" might be made to assume the form of legal proceeding. The mob that had assembled for the pretended purpose of assisting the officers in the execution of process, did not disperse upon the acquittal of Smith and Wight, but continued embodied with the encampments and forms of a military force, and committing depredations upon "Mormon" property. The "Mor-



mons" in this extremity called upon the laws of the land, and the officers of the law for protection. After much delay, the militia under Generals Atchison, Doniphan, and Parks, were sent to their relief. They arrived on the 18th September, and encamped between the "Mormons" and the mob.

The above officers made no attempt to disperse the mob, excusing themselves by saying, "that their own men had sympathies with the mob." After remaining there for several days, those officers adopted the following expedient of settling the difficulties—they mustered the mob, and enrolled them with their own troops, and then disbanded the whole, with orders to seek their several homes. The officers went home, excepting Parks, who remained for their protection, with his men.

The "Mormons" made an agreement with the citizens of Davies, to buy out their lands and pre-emption rights, and appointed a committee to make the purchase, and to go on buying till they had purchased to the amount of twenty-five thousand dollars. While these purchases were going on, the citizens were heard to say, that as soon as they had sold out to the "Mormons," and received their pay, they would drive the "Mormons" off, and keep both their lands and the money.

The mob, when disbanded in Davies by the Generals as aforesaid, instead of repairing to their homes as commanded, proceeded in a body to the adjoining county of Carroll, and encamped around Dewitt, a village built and inhabited by "Mormons;" while thus encamped around Dewitt, they sent to the county of Jackson, and procured a cannon. They invested the place so closely, that no person could leave the town in safety; when they did so, they were fired upon by the mob. The horses of the "Mormons" were stolen, and their cattle killed. The citizens of Dewitt, amounting to about seventy families, were in great extremity, and worn out by want and sickness. In their extremity they made application to Governor Boggs for protection and relief; but no protection, no relief was granted them. When reduced to the last extremity, no alternative was left them, but to seek protection by flight, and the abandonment of their homes. Accordingly, on the evening of the 11th of October, 1838, they retreated from Dewitt, and made their way to the counties of Davies and Caldwell, leaving many of their effects in the possession of the mob.

Your Memorialists will not detail the horrors and sufferings of such a flight, when shared with women and children. They might detail many. One lady, who had given birth to a child just before the flight commenced, died on the road and was bu-

ried without a coffin. Many others, sick, worn out, starved, deprived of medical aid, died upon the road. The remnant of "Mormons" from Dewitt arrived in Davies and Caldwell, and found a short relief and supply of their wants from their friends and brethren there.

After the abandonment of Dewitt, and the flight of the "Mormons" from Carroll, one Sashiel Woods addressed the mob, advising them to take their cannon and march to the county of Davies, and drive the "Mormons" from that county, and seize upon their lands and other property, saying that the "Mormons" could get no benefit of the law, as they had recently seen. They then commenced their march from Carroll to Davies, carrying with them the cannon which they had received from Jackson. On their way they captured two "Mormons," made them ride on the cannon, and taunted them as they went along, telling them that they were going to drive the "Mormons" from Davies to Caldwell, and from Caldwell to hell; and that they should find no quarters but at the cannon's mouth. The mob at this time was reported to number about four hundred strong.

The "Mormons," in these distresses, in pursuance of the laws of Missouri, made application to Judge King, the Circuit Judge of that circuit, for protection, and for the aid of the officers of the law to protect them. Judge King, as they have been informed, and believe, gave an order to Major General D. B. Atchison to call out the militia to protect the "Mormons" against the fury of the mob. General Atchison thereupon gave orders to Brigadiers Parks and Doniphan. In pursuance of these orders issued as aforesaid, on the 18th of October, 1838, General Doniphan arrived at Far West, a "Mormon" village in the County of Caldwell, with a small company of militia. After he had been at Far West two days, General Doniphan disbanded his company, alleging to the "Mormons," as his reason for so doing, that his company had the same feelings as the mob, and that he could not rely upon them. In a short time General Parks arrived at Far West, and also disbanded his company. At this time the mob was marching from Carroll to Davies. General Doniphan, while at Far West, directed the "Mormons" to raise a company to protect themselves, telling them that one Cornelius Gilliam was raising a mob to destroy their town, and also advising them to place out guards to watch the motions of the mob. He also directed them to raise a company and send them to Davies, to aid their brethren there against the mob which was marching down upon them from Carroll. This the "Mormons" did; they mustered a com-

pany of about sixty men, who proceeded to Diahman. When General Parks arrived at Far West as aforesaid, and learned that General Doniphan had disbanded his men, he expressed great dissatisfaction. The same evening on which General Parks disbanded his company as aforesaid, he proceeded to Diahman, in order to learn what the mob were doing there, and if possible to protect the "Mormons."

When General Parks had arrived in Davies, he found that the mob had commenced its operations there, which was on the 20th October, 1838. They commenced by burning the house of a man who had gone to Tennessee on business, and left his wife at home with two small children. When the house was burned down, the wife and the two small children were left in the snow, and she had to walk three miles before she could find a shelter, carrying her two children all that distance, and had to wade Grand River, which was three feet deep. The mob on the same evening burned seven other houses, burning and destroying all the property that they thought proper. The next morning, Colonel Lyman Wight, an officer in the militia, inquired of General Parks, what was to be done, as he now saw the course the mob was determined to pursue. General Parks replied that he (Wight) should take a company of men and give the mob battle, and that he would be responsible for the act, saying that they could have no peace with the mob, until they had given them a scourging.

On the next morning, in obedience to his order, David W. Patten was despatched with one hundred men under his command to meet the mob as they were advancing from Carroll, with directions to protect the citizens, and collect and bring into Far West such of the "Mormons" as were scattered through the county, and unprotected, and if the mob interfered, he must fight them. The company under the command of Patten was the same, in part, that had gone from Far West by the order of General Doniphan to protect the citizens of Davies. As Patten went in the direction of the mob, they fled before him, leaving their cannon, which Patten took possession of. The mob dispersed. Patten with his men then returned to Davies County. Patten in a few days after returned to Far West. It was now supposed that the difficulties were at an end. But contrary to expectation, on the evening of the 23rd October, messengers arrived at Far West and informed the citizens that a body of armed men had made their appearance in the south part of the county, and that they were burning houses, destroying property, and threatening the "Mormon" citizens with death, unless they left the county the

next morning by ten o'clock, or renounced their religion.

About midnight another messenger arrived with news of the like tenor. Patten collected about sixty men and proceeded to the scene of the disturbance, to protect if possible the lives and property of the "Mormon" citizens. On his arrival at the neighbourhood where the first disturbance had commenced, he found that the mob had gone to another neighbourhood to prosecute their acts of plunder and outrage. He marched a short distance and unexpectedly came upon the encampment of the mob. The guards of the mob fired upon him and killed one of his men. Patten then charged the mob, and after a few fires, the mob dispersed and fled, but Patten was killed and another of his men. After the fight and the dispersion of the mob, Patten's company returned to Far West. The report of the proceedings created much excitement. The community were made to believe that the "Mormons" were in rebellion against the law; whereas the above facts show they were an injured people, standing up in the defence of their persons and their property.

At this time the Governor of the State issued an order to General Clark to raise several thousand men and march against the "Mormons," and drive them from the State, or "exterminate them." Major-General Lucas and Brigadier-General Wilson collected three or four thousand men; and with this formidable force, commenced their march and arrived at Far West. In their rear marched General Clark with another formidable force.

In the meantime the "Mormons" had not heard of these immense preparations, and so far from expecting an armed force under the orders of the State to war against them, were daily expecting a force from the Governor to protect their lives and their property from the mob.

When this formidable array first made its appearance, intent upon peace, the "Mormons" sent a white flag several miles to meet them, to ascertain the reason why an armed force was marching against them, and what we might expect at their hands. They gave us no satisfaction, but continued marching towards Far West. Immediately on their arrival, a man came bearing a white flag from their camp. He was interrogated about his business; he answered the interrogations, saying they wanted three persons out of Far West, before they massacred the rest. Those persons refused to go, and he returned back to the camp. He was closely followed by General Doniphan and his whole brigade marching to the city of Far West in line of battle. The citizens also of Far West formed a line of battle in full front of

Doniphan's army; upon this Doniphan ordered a halt, and then a retreat. Night closed upon both parties without any collision.

On the next day, towards evening, the "Mormons" were officially informed that the Governor of the State had sent this immense force against them, to massacre them, or drive them from the State. As soon as the "Mormons" learned that this order had the sanction of the Governor of the State, they determined to make no resistance; to submit themselves to the authorities of the State, however tyrannical and unjust soever the exercise of that authority might be.

The commanders of the Missouri militia before Far West sent a messenger into the town, requesting an interview in their camp with five of the principal citizens among the "Mormons," pledging their faith for their safe return on the following morning at eight o'clock. Invited, as they supposed, to propose and receive terms of peace, and under the pledge of a safe conduct, Lyman Wight, George W. Robinson, Joseph Smith, junior, P. P. Pratt, and Sidney Rigdon, went towards the camp of the militia. Before they arrived at the camp, they were surrounded by the whole army; and by order of General Lucas put under guard, and marched to the camp, and were told that they were prisoners of war. A court martial was held that night, and they, without being heard, and in the absence of all proof, condemned to be shot next morning.

The execution of this bloody order, was prevented by the manly protest of General Doniphan. He denounced the act as cold blooded murder, and withdrew his brigade. This noble stand taken by General Doniphan, prevented the murder of the prisoners. It is here worthy of note, that seventeen preachers of the Gospel were on this court martial, and were in favour of the sentence.

The next morning the prisoners were marched under a strong guard to Independence, in Jackson County, and after being detained there for a week, they were marched to Richmond, where General Clark then was with his troops. Here a court of inquiry was held before Judge King; this continued from the 11th until the 28th of November; while the five prisoners were kept in chains, and about fifty other "Mormons," taken at Far West, were penned up in an open, unfinished court-house. In this mock court of inquiry the defendants were prevented from giving any testimony on their part, by an armed force at the court-house; they were advised by their lawyers not to bring any, as they would be in danger of their lives, or drove out of the county; so there was no testimony examined only against them.

In this inquiry a great many questions were asked relative to religious opinions. The conclusion of the court of inquiry was to send the prisoners to jail upon a charge of treason.

They do not deem it necessary to detail their sufferings while in prison, the horrors of a prison for four long months, in darkness, in want, alone, and during the cold of winter, can better be conceived than expressed. In the following April the prisoners were sent to the county of Davies for trial; they were then indicted for treason, and a change of venue was taken to Boone County. The prisoners were sent to the County of Boone, and while on their way made their escape, and fled to the State of Illinois.

That they were suffered to escape admits of no doubt. The truth is, the State of Missouri had become ashamed of their proceedings against the "Mormons," and as the best means of getting out of the scrape, gave the prisoners an opportunity to escape. In proof of this, the prisoners have ever since been living publicly in the State of Illinois, and the Executive of Missouri have made no demand upon the Executive of Illinois. Can it be supposed that the people of Missouri would thus tamely submit to the commission of treason by a portion of their citizens, and make no effort to punish the guilty, when they were thus publicly living in an adjoining State? Is not this passiveness evidence. They knew the "Mormons" were innocent, and the citizens of Missouri wrong?

But to return to the operations of General Lucas before Far West; we need only say that the exterminating order of Governor Boggs was carried into full effect. After the above-named individuals were taken prisoners, all the "Mormons" in Far West, about five hundred in number, surrendered up their arms to the militia without any resistance. The "Mormons" now fled in every direction — women and children, through the dead of winter, marked their footsteps with blood, as they fled from the State of Missouri.

The orders of the Governor were, that they should be driven from the State or destroyed. About fifteen thousand souls, between the sacking of Far West and spring, abandoned their homes, their property, their all, hurried by the terrors of their armed pursuers, in want of every necessary of life, with bleeding hearts sought refuge in the State of Illinois, where they now reside.

We cannot trespass upon your time by the relation of cases of individual suffering; they would fill a volume. We forbear for our regard to humanity, to detail the particulars of the conduct of the Missouri mili-

the. We could relate instances of house-burnings, destruction of property, robberies, rapes, and murder, that would shame humanity. One instance as a sample of many which they enacted: Two hundred of the militia came suddenly upon some "Mormon" families emigrating to the State, and then encamped at Haun's mill in Caldwell County. The "Mormon" men and children took refuge in an old log house which had been used as a blacksmith's shop. On seeing the militia approach, the "Mormons" cried for quarter, but in vain; they were instantly fired upon; eighteen fell dead; and their murderers, putting the muzzles of their guns between the logs, fired indiscriminately upon children, upon the dead and dying. One little boy, whose father (Warren Smith) had just been shot dead, cried piteously to the militia to spare his life. The reply was, "Kill him, kill him; (with an oath), he is the son of a damned Mormon." At this they shot his head all open, and left him dead by the side of his father. About the same time an old man by the name of McBride, a soldier of the Revolution, came up to them and begged his life; but they hewed him to pieces with an old corn-outer. They then loaded themselves with plunder and departed.

Your petitioners have thus given a brief outline of the history of the "Mormon" Persecutions in Missouri—all which they can prove to be true, if an opportunity be given them. It will be seen from this their brief statement, that neither the "Mormons" as a body, nor individuals of that body, have been guilty of any offence against the laws of Missouri, or of the United States; but their only offence has been their religious opinion.

The above statement will also show, that the "Mormons" on all occasions submitted to the laws of the land, and yielded to its authority in every extremity, and at every hazard, at the risk of life and property. The above statement will illustrate another truth: that wherever the "Mormons" made any resistance to the mob, it was in self defence; and for these acts of self defence they always had the authority and sanction of the officers of the law for so doing. Yet they, to the number of about fifteen thousand souls, have been driven from their homes in Missouri. Their property, to the amount of two millions of dollars, has been taken from them, or destroyed. Some of them have been murdered, beaten, bruised, or lamed, and have all been driven forth, wandering over the world without homes, without property.

But the loss of property does not comprise half their sufferings. They were human beings, possessed of human feelings and human sympathies. Their agony of

soul was the bitterest drop in the cup of their sorrows.

For these wrongs, the "Mormons" ought to have some redress; yet how and where shall they seek and obtain it? Your Constitution guarantees to every citizen, even the humblest, the enjoyment of life, liberty, and property. It promises to all, religious freedom, the right to all to worship God beneath their own vine and fig tree, according to the dictates of their conscience. It guarantees to all the citizens of the several States the right to become citizens of any one of the States, and to enjoy all the rights and immunities of the citizens of the State of his adoption. Yet of all these rights have the "Mormons" been deprived. They have, without a cause, without a trial, been deprived of life, liberty, and property. They have been persecuted for their religious opinions. They have been driven from the State of Missouri, at the point of the bayonet, and prevented from enjoying and exercising the rights of citizens of the State of Missouri. It is the theory of our laws, that for the protection of every legal right, there is provided a legal remedy. What, then, we would respectfully ask, is the remedy of the "Mormons"? Shall they apply to the Legislature of the State of Missouri for redress? They have done so. They have petitioned, and these petitions have been treated with silence and contempt. Shall they apply to the federal courts? They were, at the time of the injury, citizens of the State of Missouri. Shall they apply to the court of the State of Missouri? Whom shall they sue? The order for their destruction, their extermination, was granted by the Executive of the State of Missouri. Is not this a plea of justification for the loss of individuals, done in pursuance of that order? If not, before whom shall the "Mormons" institute a trial? Shall they summon a jury of the individuals who composed the mob? An appeal to them were in vain. They dare not go to Missouri to institute a suit; their lives would be in danger.

For ourselves we see no redress, unless it is awarded by the Congress of the United States. And here we make our appeal as *American Citizens*, as *Christians*, and as *Men*—believing that the high sense of justice which exists in your honourable bodies, will not allow such oppression to be practised upon any portion of the citizens of this vast republic with impunity; but that some measures which your wisdom may dictate, may be taken, so that the great body of people who have been thus abused, may have redress for the wrongs which they have suffered. And to your decision they look with confidence; hoping it may be such as shall tend to dry up the tear of the widow and



orphan, and again place in situations of peace, those who have been driven from their homes, and have had to wade through scenes of sorrow and distress.

And your Memorialists, as in duty bound, will ever pray, &c.

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, JULY 17, 1855.

**PREACHING THE GOSPEL.**—Interesting and important events to large portions of the human race are continually transpiring through the preaching of the Gospel, which at the times of their occurrence attract but little attention, even from the Saints. Two letters from the East Indies, in the previous No. of the *Star*, from Elders N. V. Jones and R. Skelton, indicate that an important crisis has arrived in those countries. The inhabitants are so entirely given over to wickedness, hardness of heart, and blindness of mind, that but very few are in a condition to receive the Gospel, and the Spirit has manifested that the door of salvation is measurably closed to them for the present. What the Lord will do with them is not for us to determine, but His judgments may be expected to follow the rejection of His servants. Perchance after the Lord has plead with them by sword, famine, and pestilence, His servants may be again sent to them and a few be gathered out. The progress of the latter-day work is not to be judged altogether by the number of Saints who are gathered out of the nations, but the number to whom the Gospel is preached, and who reject it, are to be taken into consideration as well, for said the Saviour, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come;" and whether they accept or reject it, it will alike prepare the righteous for salvation and the wicked for destruction. It matters not, to an Elder who is sent out to preach, whether the people receive or reject his testimony. The result is the same to him, for he is building up the kingdom by preparing that of Satan to be broken.

The signs of the times indicate that an important crisis in these matters is close at hand with some of the Christian nations who have rejected the servants of God, or who hold them in derision. After the Prophets Joseph and Hyrum were slain, the Gospel was withheld from the United States for a season. However, the Lord in His mercy is offering them a test again, but men in power disregard the rights and interests of His people, and the great mass of the people make light of it, and despise the Lord's work in their hearts, and His indignation is manifested towards them, by disasters of every kind, by storms, fire, pestilence, and every indication of a general dissolution of present organizations, into the elements of anarchy, discord, and civil war, and any intelligent person who is not wilfully blind can see that calamities have greatly increased upon that people since the Gospel has been preached to them this last time. They will find that from this time great calamities will rapidly follow their rejection of it.

In Britain the Gospel has been preached a long time, and still there are many who have not yet had the opportunity placed before them of receiving or rejecting it, but the wheat is being gathered out of her year by year, leaving the tares for the

burning. She as a nation is rapidly degenerating through the evils of misapplied wealth, and a fearful increase of drunkenness, whoredoms, and abomination of every kind, which are rapidly rendering thousands of them totally unfit to propagate their generations longer upon the earth, and the Lord will cut them off in their iniquities. In proportion as His people are gathered out of her, His judgments will increase upon those who reject their testimony.

In some places on the Continent the Elders have been rejected and cast out, and in others the Saints are still persecuted and oppressed, while again in others the door appears completely closed against the admission of the Gospel. This cannot always be, for the Lord has declared that it must be preached to *all nations*, and He will set influences at work which will break down these barriers, and weaken the chains with which oppressors have bound the people, that the wicked may be prepared for destruction, and the earth for the Millennial reign of peace. Many of the rulers in Europe do not want the Gospel preached to their people, for fear it will create excitement and revolution. The evils they fear, will come upon them, but themselves, not the Saints, will be the cause of them. They will have insurrections and commotions within, and wars without, until they have plenty to do without imprisoning and banishing the Elders, or persecuting the Saints, and the Lord's work, which they will not permit to be done in peace, will be done in the midst of His judgments.

As the Gospel is preached and rejected by the people, it will be followed up by various delusions in the shape of erroneous doctrines, wonderful discoveries in science turned to evil purposes, and miraculous manifestations of spirits, &c., in order that all men may have the peculiar food suited to their vitiated appetites. The Lord furnishes but one kind of food for His children, and that is the saving principles of eternal truth, but the devil serves up a variety of dishes for those who like to feast on what he provides, in order that their destruction, and consequently his triumph, may be more complete.

There is also another movement of importance taking place in connection with this subject. The Gospel has as yet made but little progress in Popish countries, and it is probable that but comparatively few will be gathered from under the dominions of the "Mother of harlots," for the Lord has said through His Prophet that "her bands are made strong, and no man looseth them."

In the United States and Britain, where her power has heretofore been very weak, it appears to rapidly increase in proportion as the Gospel is preached. What the particular results of this must be, the events of the future will determine, but this much is now evident, that it is materially assisting to seal upon the people the darkness and delusions which they have chosen. Thus we see that the progress of the latter-day work can be judged only by looking at the dark as well as the bright side of the picture, for the evil, the same as the good, is working to bring about the purposes of the Almighty. It is well for the Saints to occasionally review these things, for while passing events happen in such a natural and common place way, many of them are telling with direct and immediate effect on the destiny of nations, the building up of the kingdom of God, the redemption and the consummation of those holy hopes and high aspirations which burn in the bosoms of the Saints, continually stimulate them to action, and urge them to struggle on though the days of adversity and evil.

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ONE day a little girl, about five years old, heard a ranting preacher praying most lustily, till the roof rang with the strength of his supplications. Turning to her mother, and beckoning the maternal ear down to a speaking place, she whispered, "Mother, don't you think that if hé lived nearer to God, he would not have to talk so loud?"

## Home Correspondence.

## IRELAND.

*Growing in the Truth—Prospects of the Work.*

199, Collingwood Street, Belfast,  
June 20, 1855.

President F. D. Richards.

Dear Brother—Enclosed I send you a letter from Elder John T. Caine, from which, if you can glean anything that will please you or interest your readers, I shall be glad for you to do so. Very many of our American brethren, to all of whom I cannot find time to write, would be glad to hear from him. I am sure at any rate the letter will interest you. I was glad in my heart to learn of the success of the striplings that were appointed, a year ago last April, to undertake so hazardous a mission among a people whose language was but a sound to them. To reflect, that those whom we looked upon but a few months ago as giddy spirited boys of too affectionate mothers, are now dreaded or honoured as teachers among the philosophic of the world, and spiritual rulers among the Israelitish islanders, upon my word, it often makes me ashamed of myself, especially if I catch myself strutting, and contemplating my dignified importance; and makes me wish sometimes that I had never read a book till I had first, like young Joseph, John, or Henry, sucked "Mormonism" from the sanctified paps of a "Mormon" mother. What fractions of decimals we are at best, till the Lord picks us up and mathematizes us into something. Could we but at first know how to become as little children, and doff our every acquirement, like these striplings, a little while would make us linguists, theologians, philosophers, and statesmen, and men would gaze at us, wondering how in a day we had learned more than it had cost the greatest heroes of science their lives to but guess at; and every island and nook of a continent would have a Daniel to rescue a tottering government, or articulate the "Mene Tekel" already decreed.

Well, well, "better late than never." I have come to the conclusion to make a baby of myself, and grow to be a man in

the proper and natural way. I find it is as easy for a natural womb to yield a full grown man with beard and breeches, as for a man to be born into the kingdom of heaven with all his philosophic maturity in his brain, and all the wisdom of a thousand sepulchres on his back. It is the province of the Holy Ghost to bring things past to our remembrance, and if amid all the trash we leave on the banks of our baptismal pond, there is aught pure, true, and good, we will be reminded of it; all else is worse than worthless—it is a burthen that sinks us in every miry spot in our path, and makes our fall a fatal one when we stumble. From this unnatural birth, if such a birth could be, we cannot grow, we must return to infancy, or totter on to the imbecility of old age. Yet, how often do we meet with individuals who profess to have been born again, as little children, and yet will receive every revealed truth with a shudder, and place it in the scales with some darling notion they clung to in the sphere of corruption from which they have been brought, and thus, their sight convulsed and crossed by the unnatural workings of their brains, they will decide. Others we meet will place themselves in an equally ridiculous position, snatch at some apparent discrepancy between two Apostles of one or different ages, and while they profess to be but infants in their swaddlings, rub two men of God by the ears. So, brother Franklin, I conclude I will start from infancy, and grow naturally, not too fast, but mature myself as my guardians who know best how, may direct; and if my guardians choose to put me through an ordeal somewhat different to that suggested by others, I will follow the track pointed out by my own, and let doctors decide their own disagreements.

I returned here from Dublin last Friday evening. I left the Saints there feeling well, and full of faith in God, and brother Brigham, and brother Franklin. Here I find them the same. It does me good to get into a meeting of the Saints or a Council of the brethren in Ireland now. There is no excitement to attract, no loud manifestations—all is calm and serene, but I can feel the fire of the Holy

Ghost burning but not consuming, and piercing without pain. Their hereditary sanctimonious cant, or worldly-mindedness, is fast wearing away from them, and they listen now with equal attention to the voice of the Spirit through Brigham, Heber, Jedediah, Parley, John, or Franklin, as, and more than to the more distant and uncertain echo of the smothered and translated tones of the ancients.

Elder Bond is with me now. Elder McAllister is on a tour among the country Saints. Elder Reed has good hopes of the work in and around Londonderry. Elder Croston, in Fermanagh and Monaghan, is busy sowing the good seed, and I anticipate a good harvest for him. He is much respected, both by the Saints and strangers, where he is labouring. Elder Samuel Kerr has encountered much opposition in Down and Armagh, but is not discouraged. Elder James Craig purposes joining us in July, and, from his faith and anxiety to warn his countrymen, I hope for good results, at least he shall have my warm support and prayers. There is much union with all the Priesthood. We are but as one. I have endeavoured to do the most of my preaching to the brethren either by letter or in

Council. By this means, they are brought into immediate contact with the Saints and are able to command that respect to which they are entitled. Besides, it saves that jarring to which the best are prone, if Pastor or President steps over his associate brethren and does all himself. Probably my little military experience may have made me too nice in some of these matters, but I have found no trouble so far.

Elder Bond's appointment, which you have been good enough to confirm, will prove a great blessing both to him and the Saints, as well as a great assistance to Elder McAllister and myself. We are endeavouring to get some new places opened in this Conference, and it will be necessary for Elder McAllister or Bond to be, one of them, constantly around among the outposts.

But my yarn has already spun out too long. I was glad to hear that, though still feeble, you were able to cheer the Saints in Liverpool by your presence and counsels on Sunday. May God make you entirely well, and stand by you forever.

Your obedient brother in Christ,

JAMES FERGUSON.

## Foreign Correspondence.

### SANDWICH ISLANDS.

*Journey to the Isles—Character of the Natives—The Gathering Place—Purchase of a Vessel—Locations of the Elders—Prospects.*

Honolulu, Oahu, Sandwich Isles,  
April 14, 1855.

Elder James Ferguson.

Dear Brother—Feeling that a few lines from me might not be entirely uninteresting to you, I cheerfully sit down to pen you some little account of my doings since we last met, my whereabouts at present, and my prospects in the future.

The Elders for the Pacific Mission left Great Salt Lake City on the 4th and 5th of May, in company with Governor Young and suite, who were making a visit to the southern settlements, in whose agreeable company we travelled to Cedar City,

where we parted, they returning home, and we pursuing our way to the Pacific. Our company was under the charge of Elder P. P. Pratt.

Of our detention in California suffice it to say, that we got away as fast as we obtained means. We went in three companies. I was in the last company, and left San Francisco on the 2nd December, and arrived here on the 24th, enjoying tolerably good health. The rainy season had set in when we got here, and we could scarcely leave the house for a month, for it rained more or less I believe every day.

I found that we had our fields of labour allotted to us before we arrived. I was chosen for this island, Oahu. This is the seat of Government of the natives, and also the head quarters of our mission. I first expected to go to the opposite side of the



island from here to live, while I studied the language, but, as Elder B. F. Johnson, who had always done the correspondence of the mission, was about leaving for home, President Lewis counselled me to reside in or about this city, that I might be on hand to correspond, or do any other writing that might be necessary for the mission. I accordingly took up my residence with a native family about 1½ miles out of the heart of the city, and I like my location very much, it overlooks the city, harbour, and bay—thus I have a fine view of the shipping, which are continually coming and going to and from this port. I here enjoy the mountain breeze, pure atmosphere, and good water, all of which are great requisites to health in this warm climate. I have a most magnificent shower bath, in the shape of a little waterfall, about 20 yards from the door, which luxury I indulge in generally every day. My health, generally speaking, since I left home, has been good, and at present it is excellent, never felt better in my life. My time is occupied in studying this language, visiting this people from house to house, tending meetings, writing, &c., &c.

I have read some extracts from letters from you and Elder Dunbar in the *Deseret News*, of your preaching and baptizing. O! you are greatly blessed in being among a people who can understand your own language. I wish these people could understand me, for I long to speak to them, and tell them the things that pertain to life and salvation, but I must wait until I can learn their language, perhaps a year, before I can talk to give any satisfaction. I have not made much progress yet, it comes rather hard to me, and my field is rather against my learning fast, there are so many foreigners here, with whom I have to talk more or less in English, and this puts me back. If I was, as some of my brethren are, right out among the natives, where they do not see a white man from one month's end to another, I believe I could acquire it pretty fast, but I am contented where I am. There was some one wanted here, and the Presidency thought I was the one; so I am perfectly satisfied with my lot and calling.

In the future there is a great work before us. All the old Elders expect to return home after our next Conference, on the 24th July, so that we boys will have

to assume the responsibility of carrying on the work. You know our youth and inexperience; pray for us, that we may have strength sufficient to the task. Some of the brethren who came here first (I mean of our company) have advanced considerably in the language, and are speaking publicly. Among these, the most forward in the language is Joseph Smith, son of Hyrum. John Young, son of Lorenzo, is the most forward on this island. They have been here I think about 7 months, and have done well for the time. Boys get it the quickest. These brethren, with several others, have been among the natives all the time.

This people resemble in many characteristics the Indians of America, but are more civilized. They are a kind-hearted, sympathetic people, but very much given to licentiousness, and its attendant evils, and are somewhat indolent and filthy. On the whole group there are about 5000 that have joined the Church, but we cannot do much with them in their present scattered condition. They are first-rate while an Elder is right in their midst, but as soon as his back is turned they are apt to indulge in their old habits, and they are so much surrounded by evil influences, that it is almost an impossibility to control them. Their only salvation lies in gathering them together, but such is their poverty at present that it would be impossible to emigrate them to America. In view of these difficulties we have appointed a temporary gathering place on a small island called Lapai, where we have procured, free of charge, to experiment on, a piece of land for four years, with the privilege, if we succeed, of renting or purchasing at the end of that time. A city has been laid out, and a farm opened, the labour being accomplished by pioneers from the different islands. Crops have been put in, and they promise to yield well this present season.

We are now negotiating the purchase of a small vessel, to ply between the islands, to carry the Elders back and forth, to take our produce from Lapai to this place and other ports to market, and to gather the people. We were very much puzzled how to accomplish this purchase, for lack of means, when brother John Young fell in with a German, on the other side of this island, preached "Mormonism" to him, convinced him of its truth, and baptized him into the Church, and, strange

but true, this man was building just such a vessel as we want, and is willing to sell half of it to the Church on reasonable terms, waiting for the most of his pay till the vessel earns it. Truly the hand of the Lord is in this matter. We have good anticipations in the future, for I firmly believe that the work is only commenced on this land.

Having written so much about myself and the work, I will tell you where some of your acquaintances of this mission are, &c. M. D. Merrick did not come here. Brother Pratt appointed him a mission in California. Brother O. K. Whitney is on the Island of Kauai, and was well a few days ago. Brothers Partridge and Simpson Molen are on the same island. H. P. Richards, Ward E. Pack, son of John, Geo. Spiers, and four brethren from the southern settlements, are on the Island of Hawaii, the largest of the group. They were all well and progressing finely in the language when last I heard from them. Joseph Smith, Silas Smith, brother of the Judge, Smith Thurstin, W. B. Rogers, and Joseph A. Peck are on Maui. They are all well and doing well, except Peck; he has been sick for some time, and hence has not made much progress. William Clough, son of David Clough, Provo, S. E. Johnson, son of Joel, John Young, son of Lorenzo, and your humble servant are on this island, which is proud of the cognomen of Oahu. I have seen but very few of the brethren since they left me in California. But we anticipate a good time at our Conference in July, when we shall all meet for the first time on a foreign land.

I suppose you hear from home quite often. I have not had many letters. Brother Horace wrote to me when I was in California, and brother Candland since I came here. I also hear from my family every month. My last was Feb. 1st. All well, and getting along first-rate, for which I feel to thank my Father in heaven.

O! James, I long to hear from you and the other brethren with whom I have so often associated on the mimic stage and in the social circle, and my prayer continually to my Father in heaven is that we may all be preserved to meet again and enjoy each other's society in Zion's peaceful vales. Is it not indeed a blessed land, compared with what you and I see every day? Here licentiousness and other evil

passions of mankind run "scot free;" in vain do the King and Parliament legislate against these corruptions, which are daily sweeping away this people. Their whole system is corruption from head to foot. As with the priest so with the people. The Calvinistic missionaries have great influence here, and the laws are the offspring of sectarian bigotry and superstition. The King and nobles are mere automata, who jump just as the wires are pulled by able wire pullers behind the scenes, who hide their rascality under the garb of religion. But we hope for better times, for I think the popularity of these missionaries is on the wane. There are lots of Americans settling here, and the people begin to get their eyes open, and to feel the weight of the pious incubus which has crushed them for thirty years. But enough of this, I no doubt have by this time tired your patience.

Well, to draw to a close, James do write to me a good long letter, and give what news of your doings you see fit, for I am pretty much excluded here from the news of the world, and more particularly of the doings of the Church.

Give my love to President Richards, and to my old and often thought of friend, brother Dunbar. I should esteem it a great favour to receive a letter from him.

May the God of heaven bless you in all your labours, and bring you safe home to your family in the due time of the Lord, is the prayer of your old friend and brother in the New and Everlasting Covenant,

JOHN T. CAINE.

P.S.—When you write you will please pay the English and American postage, which will be 25 cents on a half ounce letter, or your letter cannot reach me. I will pay the Hawaiian postage here.

Direct—Elder John T. Caine, Honolulu, Oahu, Sandwich Islands, via New York and San Francisco.

#### SCANDINAVIA.

*Temple Offering—Fines—Imprisonment—Prospects.*

29, Gothersgade, Copenhagen,  
June 2, 1855.

President F. D. Richards.

Dear Brother—In relation to the Tem-

ple Offering, we will do all possible. I will answer your request by again calling on the Saints through the *Stjerne*, which I have repeatedly done, and furthermore, I have had Elder Ahmanson go to the several Conferences, and have instructed him to make the funds, &c., a principal point upon which to instruct the Saints. Books are circulated in the districts every week to receive their offerings, and as a general thing the Saints are willing to do all in their power, but those who are dependent on their labour for their support cannot do much, as they obtain so little for it, and everything in the shape of eatables is so dear. Those who have the means must do the most, if we can get them willing to do in proportion to what they possess. I will not let the thing rest, but will have the subject in remembrance before the Saints.

In relation to the blockade of the Baltic affecting the spread of the work in Norway and Sweden, I cannot say that it curtails it in the least, further than that it, in connexion with the war, has a general effect upon every branch of business. In many instances it has been the means of closing up many sources, from whence the labouring man has hitherto obtained employment. It affects materially the carpenter, joiner, and mason. Many that were intending to build have given it up, as the price of timber, &c., has nearly doubled, consequently many men are out of employment. Provisions are high, and continually rising. In proportion as we number with the rest, so we have to bear our proportion of the general effect. The real result is this; for those who can obtain labour, they have less for it than heretofore, and have to pay more for that which they must necessarily consume, consequently they have less money to use for other purposes.

The work of the Lord prospers here, and is gradually gaining ground, notwithstanding the devil uses every means in his

power to hinder or stop it. Could we but have liberty in Norway and Sweden, if it was nothing more than what we have here in Denmark, it is my belief that many in those lands would receive the Gospel, but those who labour there have to be very cautious, owing to their oppressive laws. The circumstances under which the Gospel is preached in those lands is not only curious, but would be really trying to any but Latter-day Saints. Fines and imprisonments are so common that they are almost second nature, and are hardly thought of to be mentioned as an item of news. Those who have experienced this treatment endure it with much patience, and consider it nothing more than a natural consequence of preaching the Gospel.

The reports from the several Conferences are of a favourable nature, the desire to obtain the printed word has increased, peace and union prevail, with a general willingness to hearken to counsel.

One thing further to be taken into consideration in relation to spring emigration from here, is, the port here this spring was not open until April 12th. The first steam boats between Copenhagen and Kiel were on the 16th, between this and Christiania the 28th, to Stockholm the fore part of May. It has been very cold since the 28th ultimo. Yesterday I suffered more with the cold than I did the whole winter. Many animals and fowls have been frozen to death in the country, as I see by the papers.

I believe that I have written enough at this time. I desire to be kindly remembered to the brethren, &c., with you. Receive my love and best respects. Brother Widerburg joins in love. The Lord bless you, is the desire of your humble servant.

Respectfully yours, &c.,

JOHN VAN COTT.

### Varieties.

It is said, that half the population of Paris are reduced to actual privations by the excessive price of all kinds of food.

CALIFORNIA.—This country has undergone a remarkable change during the last two years. Instead of the first necessities of life being dearer here than in any other part of the world, as has heretofore been the case, wheat, barley, and flour are now cheaper in San Francisco, than in Chili, New York, or Liverpool. . . . Crime is as rife as